

6.28  
#2

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88

SUMMER 2005

True literature can exist only where it is  
created, not by diligent and trust worthy officials,  
but by madmen, hermits, heretics, dreamers,  
rebels, and skeptics.

From I AM AFRAID (Zamyatin)



6.28  
#2

Notes from "How Unequal Can America Get Before We Snap?"

1. <sup>Do you think</sup> ~~America~~ >>> inequality may lead to a class war <sup>in</sup> the USA?

\* Inequality of income, wealth, and opportunity in America is wider now than it's been since the 1920's, and by some measures since the late 19<sup>th</sup> century.

\* Will the disparities grow so wide as to discourage action, by fostering resignation among the losers and indifference among the winners?

\* Where will it all lead?

Joe B: "Birthright as the beginning of the disparity that allows for advantages from in everything from diet and health care to education and connections.

glued

The elements keeping our society<sup>1</sup> together is the belief or perception by the lower classes that opportunity in this country still exists and that if one is willing to work hard, they can be successful."



Two potential outcomes for this growing disparity:  
Using the metaphor of the rubber band,

1. "SNAP BACK"

A series of reforms supported by all classes and the government to regain a sense of fairness when it comes to income, wealth, and opportunity in the United States. PROGRESSIVE MOVEMENT

2. "SNAP BREAK"

U.S. exists with two entirely different societies. The problem with this is that this often leads to the arrival of a demagogue who plays upon the emotions of the middle and lower classes all for the hidden intention of personal gain.

(Napoleon, Mussolini, Hitler, Lenin, etc)

\*

Reich suggests that the upper class are not a group with ~~of~~ malicious intent but rather are nothing more than a ~~most~~ naive self-indulgent class of people who don't know any better.

Joe B → disagrees and I agree with JB here.



"The upper class is guilty of a careless disregard for their fellow countrymen. They have the arrogance to believe they are superior and deserving of the extravagance regardless of how they attained it and regardless of how it affects the rest of society."

"History shows us what happened to those monarchs who behaved the same way."

Yes, we are rapidly approaching the point of "critical mass" beyond which there is no turning back, like when a cance rocks back and forth until it finally flips. When it does flip, it flips fast.

A progressive movement must make use of bureaucratic battles along the way. If our communities became more communitas we may be able to bypass the State Machinery.

2. What am I prepared to do?

I am prepared to support legislation that will create a General Fund which will be used to extract from the coffers of the "upper class" and redistribute those funds into communities that will use those funds to create more local-based lifestyles -



thereby giving entire communities of families the buying power to make investments as people. Alternative modes of living

people. Alternative modes of living could be studied, and Higher Education will take on new meaning for all who would otherwise be chattel in wars or prisons.

education ~~return~~ as a ~~means~~ to think clearly about how best to  
to be University and get down to  
business on what to do next  
after the coffers have been distributed for <sup>the</sup> New Tribal  
Revolution.

The Fortbusting Years Continue

27 June 2005 Monday

6.28

#3

1. Is ~~so~~<sup>the</sup> social evil of pain a metaphysical principle, as Schopenhauer, Christianity, and Buddhism would have us believe?

2. Is there ~~a~~ such a thing as "human nature"?  
If not, then how can I ever say suffering is  
inherent in human life?

Schopenhauer and Buddhism say that suffering is inherent in life itself, that desire causes suffering, and hence suffering is beyond <sup>the</sup> human world, and is actually present in the world as a whole.



Daniel Quinn suspects the World Religions ~~of~~ ~~are~~ are  
~~being~~ all concerned about salvation from suffering.

He wonders if we find this in animistic  
cosmologies. ~~The~~ "release from suffering" is the  
theme of the Industrial World Religions, Totalitarian Agriculturalists.

A form of society can exist from which the  
pain of living would be excluded.

What about Schopenhauer's comparison of the pleasure of animal eating w/ <sup>pain of</sup> an eaten.

China prepares children for the classless society  
by teaching them love of work.

History hides behind the promise of a long weekend,  
its will to endure until the Saturday that will  
never come.

Beyond fetishized history, suffering is revealed as  
stemming from hierarchical social organization.

The maggots of constraint are spawned in the very  
depths of the mind; nothing can resist them.

Suffering is the sickness of constraints.

An atom of pure delight can hold it at bay.  
To work on the side of delight and authenticity  
can hardly be distinguished from preparing for  
a general insurrection.



I am a solitary man wandering through a world in which I have no part. I am wifeless, childless, the dead twig on the tree of life. I find no duty to do. I have, in the past, resorted to drugs. I've had enough of drugs!

Do you feel the heavy inconvenience of the body?  
Do you feel the exasperating demand of time from the mind?

We have to eat, and then comes the dull digestive complacencies - or irritations.

A thousand distractions arise from within and without, and then comes drowsiness and sleep. Men seem to live for sleep. The alkaloids stifle natural fatigue and kill rest - black coffee, cocaine - - -

Yes, I believe H.G. Wells's "When The Sleeper Wakes" will be inspirational in the sense that I will be better able to behold the unpleasantness of our world, and to articulate how I feel simply by exposure to this story.



I exist within the IW. How shall I fit in?  
Where do I fit in? Surely I do not want  
to end up in a cage for being not merely  
useless to "Society" (God),  
but disturbing to Society (God).

Writing and interacting (communicating) with  
others using the Internet has given me  
insight into the way others think.

This has been alternately affirming and  
discouraging. I realize we share many of  
the same fears and concerns,  
and why wouldn't we? We share the  
human condition.

Dostoevsky (Notes From Underground)

"Man is stupid, you know, phenomenally  
stupid; or rather he is not at all stupid,  
but he is so ungrateful that you could not  
find another like him in all creation.

I, for instance, would not be in the least  
surprised if all of a sudden, a propos of  
nothing, in the midst of general prosperity,  
a gentleman with an ignoble, or



rather with a reactionary and ironical, countenance  
were to arise and, putting his arms akimbo,  
say to us all:

"I say, gentlemen, hadn't we better  
kick over the whole show and scatter  
rationalism to the winds, simply to send  
these logarithms to the devil, and to  
enable us to live once more at ~~our own~~ <sup>our own</sup>  
sweet foolish will!"

That again would not matter, but what is  
annoying is that he would be sure to find  
followers -- such is the nature of man.

And all that for the most foolish reason, which,  
one would think, was hardly worth  
mentioning: that is that man everywhere and  
at all times, whoever he may be, has  
preferred to act as he chose and not in  
the best as his reason and advantage  
dictated. And one may choose what is  
contrary to one's own interests, and sometimes  
one **POSITIVELY OUGHT** (that is my idea) -

[Sometimes one positively ought to choose what is  
~~one may CH~~ contrary to one's own interests.]



[ Still notes from Dostoevsky's Notes From Underground ]

One's own free unfettered, one's own caprice, however wild it may be, one's own fancy, worked up at times to frenzy -- is that very "most advantageous advantage" which we have overlooked, which comes under no classification and against which all systems and theories are continually being shattered to atoms. And how do these wiseacres know that man wants a normal, a virtuous choice? What has made them conceive that man must want a rationally advantageous choice? What man wants is simply **INDEPENDENT** choice, whatever that independence may cost and wherever it may lead. And choice, of course, the devil only knows what choice.

[VIII] next chapter

"Ha! Ha! Ha! But you know there is no such thing as choice in reality, say what you like," you will interpose with a chuckle. "Science has succeeded in so far analyzing man that we know already that choice and what is called freedom of will is nothing else than --"



Who would want to choose by rule? That would make us machines.

"If DESIRE should come into conflict with ~~the~~ <sup>REASON</sup> we shall then reason and not desire, because it will be impossible retaining our reason to be SENSELESS in our desires, and in that way knowingly act against reason and desire to injure ourselves."

Dostoevsky (as narrator of Notes From Underground) continues:

"Gentleman, you must excuse me for being over-philosophical; it's the result of 40 years underground!"

<<< PAUSE >>>

title for project to be published in 2007:

FORTY YEARS UNDERGROUND

also note how these excerpts relate to the ambivalent nature of substance abuse and "bad habits" even our ecological crisis.

Note how this next passage complements the theories of Schopenhauer:



Suffering is the sole origin of consciousness.

Dostoevsky is wrestling with the inner conflicts of consciousness itself. (Conflicts Between Reason & Desire)

Even were I to get to the library today, I would not be able to upload the "Conflicts" project, so there is no rush to compile it.

Some of the lines are very deep:

"I shall never have readers. I have made this plain already..."

"I don't wish to be hampered by any restrictions in the compilations of my notes. I shall not attempt any system or method. I will jot things down as I remember them."

I will have to print copies when it is on gb.o.  
I will find or purchase a copy card for BCC library.

This will be great work for July, posted as early as possible depending on access to BCC machines.  
Early in July, links to Notes From Underground will inspire people to begin writing and experiencing pure consciousness itself.

But I must ask again:

Does human nature exist? Can we assume all human beings suffer CONSCIOUSNESS?



2 July 2005 Saturday

I am almost 40 years old - well, 38 -  
~~and wifeless~~ wifeless, childless ... There might  
be some truth to Bertrand Russell's observation  
about "keeping a diary" could be seen as signs of  
a morbid nature.

morbid → suggesting an unhealthy mental state or attitude,  
unwholesomely gloomy, sensitive, extreme, etc.,  
a morbid interest in death

→ affected by, caused by, causing, or  
characteristic of disease.

syn → unwholesome, diseased, unhealthy, sick,  
sickly; tainted, corrupted, vitiated

ant → cheerful, healthy

Latin morbidus → sickly

morb(us) → sickness + -idus

see mer\* possibly suffixed form \*mor-bho.

MORBID, from Latin morbus (disease).

(but is more likely of unknown origin)

Possibly the same root is \*mer (to die), with  
derivatives referring to death and to human beings as subject  
to death.



Zero grade form MR  
suffixed form MR-tro- MURDER, from Old English  
morthor, murder, from Germanic suffixed form  
\*mur-thra

mer II: int away, damage, destroy  
Sanskrit amrita (a = negative)  
→ drink of immortality  
thus ambrosia (food of the gods)  
mrbrutus (mortal)

~~Latin~~ There is a French religious treatise,  
translated in 1340 as The Agenbite of Inwyrt  
(REMORSE OF CONSCIENCE)

morbid, morbid, moribund, mortal, mortify,  
mortuary, post mortem, regis mortis, murder.

Spanish: almuerzo: bite, breakfast

I guess I can check to see if the library is open:  
why would they be?



I notice all the math books on my shelves -  
all the computing books. What good has come  
from all my hard work getting through  
college? What is it about me  
that can't seem to adapt to our society?  
I have verbal skills, math skills,  
communication skills - and yet I really  
do have a mood disorder.

### MOODS.

What good would marijuana serve?  
It would calm me down and allow me  
to enjoy "my world". I would get through  
this lonesome day... only to wake up  
tomorrow to a new day...

If I don't feel motivated to eat food, how  
could I ever become motivated enough to  
find a mate (to reproduce) or to  
find "gainful employment".

So, I will stop worrying about not being  
employed, for now I anyway. I am  
lacking motivation to eat. I must be  
on some kind of spontaneous hunger strike.



8022 - (100, 50) phone elect  
 → 7872 - 50 (std ban)  
 → 7822  
 → 7800  
 → 7200  
 → 7000

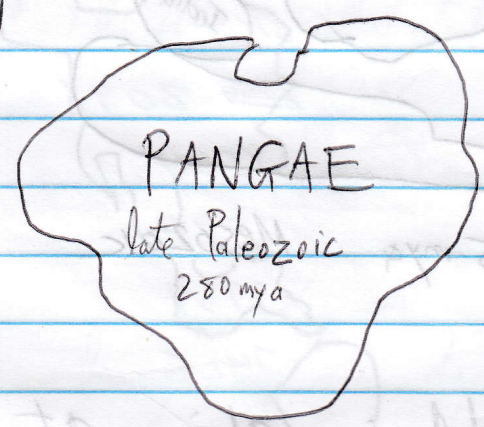
\* how from 7800 to 7200? Where's the 600 ???

Mom 200  
 Dad 200  
 Joey 100

Many ~~some~~ ideas and values which are ~~senseless~~ universally inculcated in Western society and "would seem to inevitably to lead to widespread neurosis".

Cultivate your individuality; live in dialogue with your fellow man; your own experiencing is the highest authority; be fully present in the immediacy of the moment; learn to accept certain limits in life.

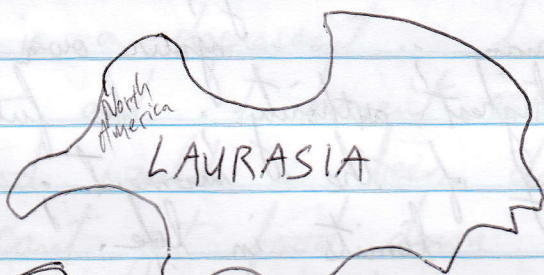
6 July 2005 Wed







280 mya late Paleozoic

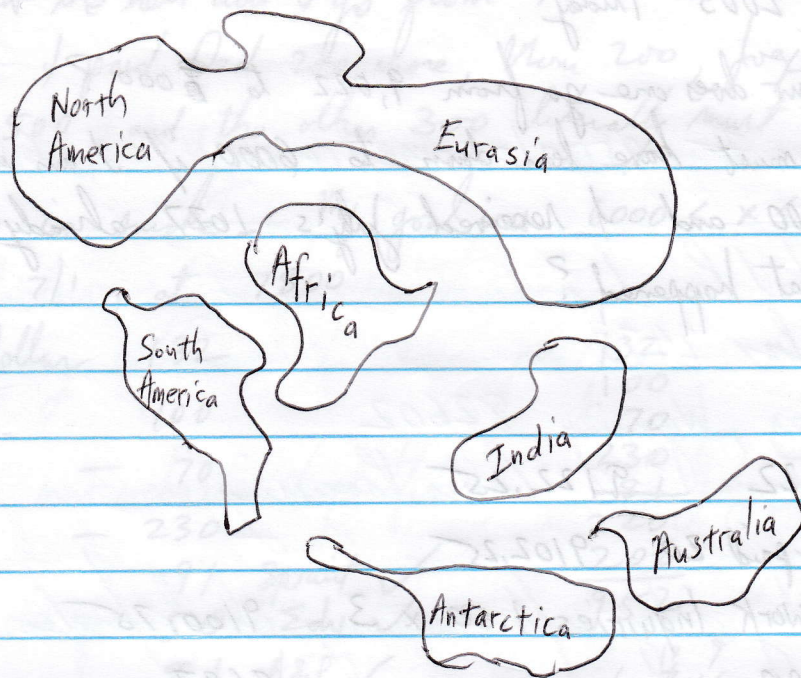


125 mya MESOZOIC

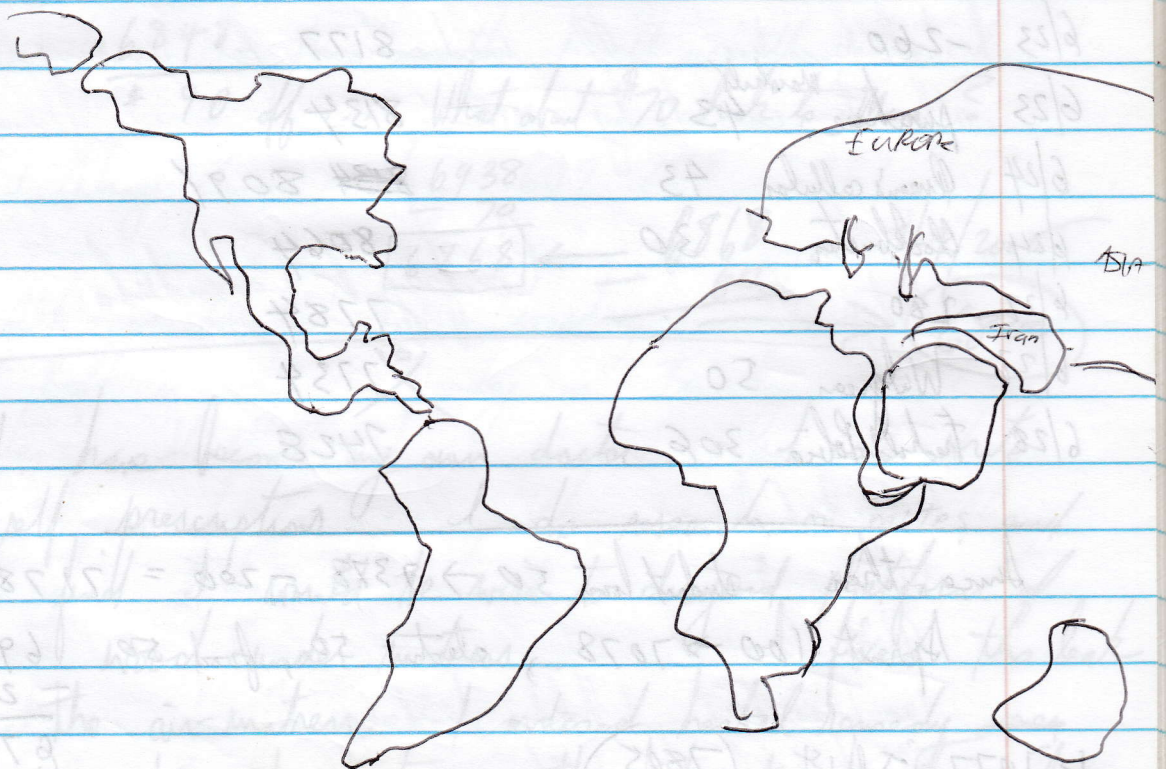
Gondwanaland: South America, Africa, Antarctica, Australia, India

Laurasia: North America, Greenland, Europe, Asia





beginning of Cenozoic 65 mya





Now, pessimism and the sense of the tragic are recurrent motives in European literature.

From Heraclitus to Heidegger, from Sophocles to Schopenhauer, the exponents of the tragic view of life point out that the shortness of human existence can only be overcome by the heroic intensity of living.

The philosophy of the tragic is incompatible with the Christian dogma of salvation or the optimism of some modern humanistic ideologies. Emil Cioran suggests that the awareness of existential futility represents the sole weapon against theological and ideological deliriums that have been rocking Europe for centuries. ~~Cioran~~

Cioran came to realize very early that the sense of existential futility can best be cured by the belief in a cynical concept of history, which excludes any notion of the arrival of a new messiah or the continuation of techno-economic progress.

Instead, we shall restore to life to what it is all about: a working hypothesis.



Cioran teaches us how best to shed our huge of political illusions. Man feels fear only in his skin, not in his skeleton.

Cioran attempts to fight existential nihilism by means of nihilism. Sartre's existentialism ~~that~~ focuses on the rupture between being and non-being. Cioran regrets the split between language and reality since this split makes it difficult to convey the vision of existential nothingness.

We may be able to label Cioran as a philosopher of nihilism in view of the fact that he ~~is~~ <sup>is</sup> a stubborn blasphemer who never tires from calling Christ, St. Paul, and all Christian clergymen outright liars and masters of illusion.

If attachment is an evil, the cause of this evil must be sought in the scandal of birth — because to be born means to be attached. I cannot excuse myself for being born. It is as if when insinuating myself in this world, I profaned some mystery, betrayed some very important



engagement, made a mistake of indescribable gravity.

The feeling of sublime futility with regard to everything that life entails goes hand in hand with Cioran's pessimistic attitude towards the rise and fall of states and empires.

Although today the actors are different than at the time of the Fall of the Roman Empire (welcoming in the Spanish Empire, the British Empire, the French Empire, etc), the setting remains similar. millions of new barbarians have begun to pound at the gates of Europe, and will soon take possession of what lies inside.

It is time for the opulent Europe to pack up and leave, and cede the historical scene to more virile peoples. Civilization becomes decadent when it takes freedom for granted; its disaster is imminent when it becomes too tolerant of every uncouth outsider.

Cioran's sense of the tragic has taught him the strategy of *ars moriendi*, making him well prepared for all surprises, irrespective of their magnitude.